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The Truth About the Trinity and Baptism in Jesus Name Only

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The Truth About the Trinity and Baptism In Jesus Name Only

By F. J. LINDQUIST

There is more or less concern displayed in the Pentecostal movement about what is commonly called the *New Issue*. An issue is always a sad thing, as it divides God's people, causing strife, and hindering the working of the Holy Spirit.

Those who cause issue or division are guilty before God. The chief cause of the Issue in the beginning was the question of Baptism in Jesus name *only*. Now we have never denied this Baptism, nor have we attempted to rebaptize any one who was baptized in Jesus Name only. The parties who cause the Issue are those who deny that (Matt. 28:19) is the Bible Baptism, and insist that such as have been baptized into the Name of the Father, Son and Holy Spirit must be rebaptized in the Name of *Jesus only*. Now I am sure that you will agree with me that the most important thing in Baptism is the attitude of the heart, and the presence of the Spirit, and the formula is second. The formula may be ever so correct, the immersion may be complete, but still the one baptized may be in the gall of bitterness as Simon of Acts 8. I repeat, therefore, that they who insist on Baptism *in Jesus name only* are guilty of Issue and division.

Since baptism in Jesus' name only is founded upon supposition and error, rather than the Bible, it has led to other heresies and errors.

1. The denial of the Trinity of Persons in God.
2. Regenerative Baptism.

3. Teaching those not baptized in the Spirit are not saved. These errors are founded upon a false interpretation of John 3:5.

4. A smaller portion have gone farther in error, denying the Coming of the Lord personally, and teaching that the coming of the Lord is only a spiritual movement.

THE NAME OF JESUS

It will perhaps surprise many to know that the name of Jesus was a common name when Mary brought forth her son in the manger; perhaps as common as Harry or James is today. Josephus mentions no less than 13 in his history of the Jews, some of whom were disreputable characters. Jesus is still a common name in such Latin countries as Spain, Italy, Mexico. Now don't you think it is rank blasphemy for any one to have this name given to men, which the *Jesus only* folks insist is, "The name of the Father, and the Son and the Holy Ghost?"

Let us tell you what the Name of Jesus really is. The full name of the Son of God is "Lord Jesus Christ." "Lord" is the name of His divinity, "CHRIST" is the name of His office, as Messiah, and Jesus is the name of His humanity. See what *Jesus only* does. It forces into the background the DEITY AND LORDSHIP of the Son, also His Messianic office and simply exalts what they term, "an office."

There is not a scripture to prove that Jesus is the name of the Father or the Holy Ghost, but of the humanity of the Son of God only. We do not deny the divinity of the Son of God. He is "My Lord and my God," as Thomas acknowledged in John 20; He is Jehovah, the Great, "I Am" of the Old Testament. He is Creator of heaven and earth, as brought forth in Colossians. He is the Lord that shall reign until He hath put down all rule and all authority and power. "And when all things are subdued into Him, then shall the Son also Himself be subject unto Him (the Father), who put all things under Him, that God may be all in all" (1 Cor. 15:28).

BAPTISM IN JESUS' NAME

Then days before the day of Pentecost, Jesus stood on the Mount of Olives and gave us the Divine commission, "Go ye therefore and teach all nations, baptizing them, into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Some will deny that the word "Father" is a name, claiming this is just an office, but surely the "Holy Ghost" is the name of the Spirit of God.

It is claimed that Peter, on the day of Pentecost, only ten days after Jesus had given the above commission, received a revelation that the name of the Father, Son and Holy Ghost is "Jesus." If any one can give us the chapter and verse for this we will believe it. It is argued that if Father, Son and Holy Ghost were not the same person, then Jesus would have said "baptizing them in the 'names'," rather than "name" (singular).

Let us take an illustration. Our country is composed of 48 states, each with its own government, each with different names, and all together make the "United States of America." When we send an ambassador abroad, he does the business in the "Name" of the United States, and not in the "Names" of the United States, and this does not prove there is only one state, but many states united to one country. So the Bible teaches that the Father, Son and Holy Ghost are different persons in one God.

When Acts 2:38, Acts 8:16, Acts 10:48, and 19:5, tells us they were baptized in the name of "Jesus Christ," in the Name of the "Lord Jesus," and "in the Name of the Lord," and "in the Name of the Lord Jesus," there is no question, but what Peter and Paul were giving the authority for baptism and not the formula. We certainly should baptize in the Name of Jesus, but it is going too far to state Baptism shall be in the Name of *Jesus only*.

The book of Acts does not teach "Jesus only." It mentions Baptism in the Name of "Jesus Christ," in the Name of the "Lord Jesus," and in the name of the "Lord."

Colossians tells us, "AND WHATSOEVER YE DO IN WORD OR DEED, DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS TO GOD

AND THE FATHER BY HIM" (Col. 3:17). Not only are we to baptize in Jesus' name as to authority, but, "WHATSOEVER YE DO IN WORD OR DEED," which includes Mark 16-17, "In my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover."

We are to do all this in the name of the Lord Jesus Christ, because when we tackle devils, serpents, poison and sickness, we need the authority of that Name.

Even the seven sons of Sceva (Acts 19:13) felt the need of this name for authority in exercising a demon possessed man, (but with sad results), but the name of the Lord Jesus was magnified (Acts 19:17).

TESTIMONY OF THE TWELVE APOSTLES

We now want to show you that the statement, "All Apostles baptized believers in *THE NAME OF JESUS ONLY,"* is false and unsupported by the book of Acts, the earliest Christian writings, or the Testimony of the Church Fathers.

I want to quote from the "Teaching of the Twelve Apostles" or Didache (teaching) which is commonly acknowledged to be the oldest church Manual in existence.

This book was discovered in 1873 in the library of the Jerusalem Monastery, in Constantinople. It is a collection of manuscripts bound in one volume covered with black leather, carefully written on well preserved parchment and numbers in all 120 leaves or 240 pages.

This hand-written copy is signed thus, "Finished in the month of June, 11th day in the year 6564 (equivalent to A. D. 1056), by the hand of Leon, Notary and sinner." Its discovery created a sensation in the Theological world. It was sort of a "Missing link" to shed light upon a period of time, (from A. D. 70 to A. D. 150) of the Apostolic church, of which we are more or less ignorant.

The Didache claims no apostolic authority; it simply is the summary of what the unknown author learned either

from personal instruction or oral tradition, to be the teaching of the apostles, and what he honestly believed himself. It takes its place among the genuine documents of the apostolic fathers, Clement of Rome, Polycarp, Ignatius, Barnabas, and Hermas. These writings fill the gap between the apostles and the church fathers, from the close of the first, to the middle of the second century; just as the Apocrypha of the Old Testament fill the gap between Malachi and John the Baptist.

The time of composition is probably between A. D. 70 and 100. No mention is made of a New Testament Canon or any book except, "The Gospel." The Didache presents Christian teaching and Christian institutions in primitive, childlike simplicity.

The views of scholars still vary considerably, but seem to incline with increasing unanimity to a very early date, from A. D. 70 to 150.

On the subject of baptism we will quote the seventh chapter to prove that apostolic practice was not to baptize in *JESUS' NAME ONLY.*

Chapter 7

1. "Now concerning baptism, baptize thus: Having first taught all these things baptize ye into the name of the Father, and of the Son, and of the Holy Ghost, in living or running water."

2. "And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm water."

3. "But if thou hast neither, pour water thrice upon the head into the name of the Father, Son and Holy Ghost."

4. "But before baptism, let the baptizer and the baptized fast, and others who can; but thou shalt command the baptized to fast one or two days before."

This same volume contains another book called "The Seventh Book of the Apostolic Constitutions," dating from the first half of the fourth century. Here are some quotations from Chapter 22, "Now, concerning the baptism, a bishop or Presbyter, we have already given directions, and we now say, that thou shalt so baptize, as the Lord com-

manded us, saying, 'Go ye and teach all nations, baptizing them into the name of the Father, Son and Holy Ghost'."

"But thou shalt before hand, anoint the person with holy oil, and afterwards baptize him with water, and in the conclusion shalt thou seal him with ointment."

Nothing is mentioned of infant baptism, or the shorter term, "in the name of Jesus" in any part of this book. We are not contending for the mode of baptism here, but quote this to show the formula.

JUSTIN MARTYR

The next oldest description of baptism is by Justin Martyr, converted at the age of 30 and put to death 165 A. D.

"As many as are persuaded and believe that the things spoken and taught by us are true, and promise to be able to live accordingly, are instructed to pray and intreat God, with fasting for the remission of their sins, while we at the same time pray and fast with them."

"Then they are brought by us to a place where there is water—*for in the name of the Father, and Lord of the whole universe, and of our Saviour Jesus Christ and of the Holy Spirit, they then receive the washing with water.*"

IGNATIUS LIVED LATTER PART OF FIRST CENTURY

"There are not three fathers, nor three sons, nor three paracletes, therefore the Lord sending the apostles to disciple all nations, commanded them to baptize *into the name of the Father, and of the Son, and of the Holy Ghost, not into three names, nor into the three incarnations but into the three of equal honor.*"

TERTULLIAN LIVED BETWEEN 160-240 A. D.

"Comamnding that they should baptize *into the Father, and the Son, and the Holy Spirit, not into one.* For we are not baptized once but thrice, at each name, into each person."

CLEMENT, ALEX. LIVED BETWEEN 150-220 A. D.

"The man baptized into God, has entered into God, and

has received power over scorpions, and to tread on serpents —the powers of evil. And to the Apostles he commanded, 'Go preach, and them that believe, baptize into the *name of the Father, and of the Son, and of the Holy Ghost,'* into whom we are born again, having been made superior to all powers."

BASIL M. III LIVED BETWEEN 326-380 A. D.

"He who is baptized, is baptized into the Trinity, into the Father, Son and Holy Ghost, not into principalities, nor into power, nor into any such thing among creatures."

"Let no one be deceived by the fact that the Apostles' frequently omitting in mentioning baptism, *the name of the Father, and of the Holy Ghost,* nor imagine on this account, that the invocation of these names are unimportant."

CYPRIAN LIVED BETWEEN 200-258 A. D.

"The condition of the Jews and of the Gentiles are different. The Jews because they had already received the most ancient baptism of the law and of Moses, were baptized also in the name of Jesus Christ, as Peter says (Acts 2:38), 'Repent and be ye baptized every one of you, in the name of Jesus Christ, for the remission of sins.' Peter makes mention of Jesus Christ, not as if the Father should be omitted, but that the Son should be conjoined with the Father. Finally, when after the resurrection, the Apostles are sent by the Lord, to the nations, they are commanded to baptize the Gentiles into the name of the Father, and of the Son and of the Holy Ghost."

DIDYMUS, ALEX. LIVED IN 4TH CENTURY

Commenting on Acts 2:38, he says, "The Saviour having commanded the perfected to be baptized into the name of the Father, and of the Son, and of the Holy Ghost, some unwisely interpreting the scriptures, having heard Peter exhorting every one to be baptized in the name of Christ, imagined the one equal to the three names."

"But the Church believing the Trinity, undivisable and unseparable, declares the Father to be of the Son, and the Son of the Father, and the Holy Ghost to be of the Father

and the Son."

ORIGEN LIVED BETWEEN 185-254 A. D.

"Perhaps, also, you may ask this: Since the Lord Himself said to His disciples that they should baptize all nations into the name of the Father, and of the Son, and of the Holy Ghost, why does the Apostle here use the name of Christ, only, in baptizing, saying, 'Whosoever of us have been baptized into Christ,' since it is not regarded as legitimate baptism unless under the name of the Trinity?"

But see the discretion of Paul, since in the present passage, he did not desire so much to discuss the subject of baptism, as that of the death of Christ, thru the likeness of which he would, also, persuade us that we ought to die to sin, and be buried together with Christ. Nor was it proper to say, "Whosoever of us have been baptized 'into the name of the Father, or of the Son, or of the Holy Ghost,' have been baptized into his death." Comment on Rom. 6:3.

THE TRIUNITY OR PLURALITY OF PERSONS IN THE GODHEAD

From the church Fathers and authorities already quoted, we see that the Trinity, or plurality of persons in the Godhead was an Apostolic doctrine, and now we shall proceed to prove it in the Old and New Testament.

In Genesis 1:1, the name God or Elohim is a uni-plural noun formed from "El-Strength or Strong One," and "Aloh," to swear to bind oneself by an oath. We see the compound unity of this name in Gen. 1:26. "Let *us* make Man in OUR Image."

Genesis 3:22. "Man is become as one of *US*."

Genesis 11:7. "Go, let *US* go down."

Isa. 6:3-8. "Who will go for *US?*"

There are those who acknowledge a plurality of offices, termed, Father, Son, and Holy Ghost, but deny a plurality of persons in the Godhead.

Let me ask a question. Would God speak of Himself, as, "US" and "OUR" simply because of a plurality of attributes or office? Suppose I should do the same. I am

pastor of the Minneapolis Gospel Tabernacle, in Minneapolis, and chairman of the North Central District Council. Because I hold these two offices, could I speak of myself as *"US"* and *"OUR"?* Of course not. No more does God use poor grammar when speaking of Himself.

THE GREAT COMMANDMENT

"Hear O Israel: The Lord our God is one Lord" (Deut. 6:4; Mark 12:29). This literally reads, *"Jehovah Our Elohim (plural). is One Jehovah."*

Here in the Old Testament we find the one Jehovah is a plurality, and the plurality (Elohim) is a unity (One Jehovah).

Let us look for a moment at this word *"One"* as found in the Old and New Testament.

In the Old Testament the Hebrew word translated *"One"* denotes a compound Unity—not a simple Unity.

These passages illustrate the meaning of this word *"One"* as used in Deut. 6:4.

Genesis 2:24, "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be *one* flesh." Husband and wife are two persons, and yet they are *one*.—A compound unity.

Gen. 11:16. "And the Lord said, 'Behold the people are *one* and they have all one language'." *"The people"* is not one person, but many persons making *one people*—another compound unity.

In the New Testament, it is the same in Greek.

1 Cor. 3:6-8. "I have planted, Apollos watered, but God gave the increase. Now He that planteth and he that watereth are *"One,"* and every man shall receive his own reward acording to his labor."

1 Cor. 12:13. "For by *One* Spirit are we all baptized into the *One* body—And have been made to drink into *One* Spirit."

Compare John 17:22, 23, "And the Glory which thou gavest me, I have given them, that they may be *one*—(a compound), even as *WE* are *ONE,* (compound unity).

Gal. 3:28—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all *One* in Christ Jesus."

This use of the word *One* plainly shows us that the *One* God of the Bible is a Plurality of persons.

DANIEL'S VISION

Let us turn to Dan. 7:13-14. "I saw in the night vision, and behold, one like the Son of Man, come with the clouds of heaven, and came to the Ancient of Days and they brought Him near before Him."

Let me ask you, my friend, "Who is the 'Son of Man' and who is the 'Ancient of Days?'" None other than God, the Son, and God, the Father.

The Ancient of Days is described in the 9th verse, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne like the fiery flame, and His wheels as burning fire." This is not the description of angels or cherubim, but of the Father Himself.

JOHN'S VISION

Over 600 years later than Daniel's vision, we find the Apostle John having a similar vision on the Isle of Patmos about A. D. 96.

Rev. 4:2. "Immediately I was in the Spirit; and behold a throne was set in heaven, and *One* sat on the throne."

Rev. 4:3. "And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

Rev. 5:1. "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Rev. 5:6. "And behold, and lo, in the midst of the throne and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God

sent forth into all the earth."

Rev. 5:7. "And He came and took the book out of the right hand of Him that sat on the throne."

Now we see in Rev. 4:10, that He who sat on the throne, is worshipped by the elders, also the Lamb is worshipped.—Rev. 5:8-10. Then hear the chorus of undivided worship to God, the Father, and God the Son. Rev. 5:13.

"Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, (God the father) and unto the Lamb (God the Son) forever and ever." This song to the Trinity is also found in Rev. 7:9-10.

We see by these visions how God uses human phraseology to explain Divine, spiritual facts.

Our attempts at a philosophical explanation of the Trinity of God, is an attempt to put the facts of infinite-Spirit being into the forms of finite thought, and can at best be only partially successful.

THE NAME JEHOVAH

From studying God's word, we see that Jehovah is the name of the Trinity. This name was revealed for the first time to Moses in Ex. 33:13-16 and is the Redemption name of God.

Jesus claimed to be Jehovah as read in John 8:58. "Before Abraham was, *I AM.*"

In Zech. 2:10, 11, we read, "Sing and rejoice, O daughter of Zion: for lo, I come and I will dwell in the midst of thee," said the Lord. "And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts sent *Me* unto thee."

Here the Lord (Jehovah) speaks of Himself as sent by the Lord (Jehovah) of hosts.

In Isa. 49:1 we read, "The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name." (Jesus) Matt. 1:21.

Here we have the Lord (the Father) speaking of His Son, and hath made mention of His name from the womb.

By comparing Ex. 16:7 with Heb. 3:7-9, we see that the Holy Ghost is called Jehovah or Lord.

THE REVELATION OF THE TRINITY

The baptismal scene in Matt. 3:16-17 reveals the Trinity of persons, (not office).

God, the Son is baptized.

God, the Father speaks from Heaven (not from the body of Jesus).

God, the Holy Ghost assumes a material form like a dove which is visible, like the body of Jesus is visible.

To state that the Holy Ghost does not possess personality here, because of the form of the dove, is to argue that the Spirit of God can still be the Holy Ghost and not possess personality. Such argument is foolish and unscriptural. The Holy Ghost has personality, also Jesus.

Surely Jesus did not trick the people by becoming a ventriloquist and only make it appear that the Father's voice was coming from Heaven.

STEPHEN'S VISION, WHILE DYING

When a man is dying he is usually serious and speaks the truth. In Acts 7:55 we read, "But he (Stephen) being full of the Holy Ghost, (first person) looked up steadfastly into heaven, and saw the glory of God, and Jesus (with His resurrection body of flesh and bone) standing on the right hand of God." (The third person.)

Here we have the dying statement of Stephen. The Trinity of persons in the Godhead is here revealed. While the Holy Ghost is doing His office work here on earth, Jesus, our High Priest, is our advocate, and intercessor in heaven, with God the Father.

SIN AGAINST THE HOLY GHOST

The Bible is very plain in its teaching that the Son of man is not the Holy Ghost, when Jesus was on earth, or at the present time. Let us look at Matt. 12:31-32.

"All manner of sin and blasphemy shall be forgiven unto man: but the blasphemy against the Holy Ghost shall never

be forgiven unto men."

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this age, neither in the age to come."

The Pharisees had ascribed the work of the Spirit to the power of the Devil. Jesus tells them that they were sinning against the Holy Ghost. He also makes it plain that it was possible to sin against the Son of man, (at the time they were speaking) and yet be forgiven. Certainly this shows us that the Son of man does not claim to be the Holy Ghost at that time, nor at the present time. *For if Jesus is now the Holy Ghost, then it would be impossible to sin against the Son of man, but only to sin against the Holy Ghost.*

HAS JESUS ALREADY COME?

It is certainly very difficult to explain how there is another coming of Jesus, when the claim is made that Jesus is the Holy Ghost. The Holy Ghost is here, so if Jesus and the Holy Ghost are the same person, then we must come to the conclusion that Jesus has already come.

Some who have embraced this error are teaching that there is no literal coming of Jesus, but they explain the coming of Jesus is simply a spiritual movement, or Christ coming in a spiritual sense in us.

Jesus plainly states that the Holy Ghost is *ANOTHER COMFORTER.* He is here on earth. Jesus Christ is in heaven as our High Priest, interceding for us, and will come soon, from heaven for His Bride, and she shall meet Him in the air.

FALSE INTERPRETATION OF JOHN 3:5

It is certainly surprising for us to hear that they who claim to have a "Revelation," and be led by the Spirit, should fall for such error as regenerative baptism.

Jesus said, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." John 3:5.

Shall we believe that Jesus here was speaking of water

baptism and the Spirit baptism? No, certainly not. Such is nothing more or less than Roman Catholic dogma, and it is doubtful if the devil has had a better means for sending people to hell, than just such teaching as regenerative baptism.

What does the term "born of water" mean? We will let the Bible interpret itself. "Water" in the Bible is a type of the Spirit and also of the Word of God. This type is plainly shown in the words of Eph. 5:25-26. "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water (notice the words of explanation) *by the word.*"

Peter makes it very plain that *water* coming through the pipes from the city water works, or flowing in a stream, or in a lake, does not affect the New Birth, but it is the *Word of God.*

"Being born again, not of corruptible seed, but of incorruptible BY THE WORD OF GOD, which liveth and abideth forever." 1 Peter 1:23.

"The words that I speak unto you, they are spirit, and they are life" John 6:63.

"Of his own will begat he us with the word of truth." James 1:18.

We see from the above, that the water spoken of, in John 3:5 is merely a type of the Word. The Word of God, and the Spirit of God working together, effect the New Birth. Never has any one been born again of the Spirit alone, but a revelation of God's word is necessary, nor has any one been born again of the Word alone, but only as the Spirit applies the Word to our hearts.

"Being born of the Spirit" does not mean to be baptized in the Holy Ghost. The baptism in the Holy Ghost is dispensational, and if a person does not live in this dispensation, when God is pouring out of His Spirit on all flesh, they cannot be blamed for not having the baptism of the Spirit.

Every child of God has the Holy Spirit in a measure. First, we have the Holy Spirit following and convicting us before we are saved.

Second, we have the witness of the Spirit "that we are the children of God" Rom. 8:16. "He that believeth on the Son of God hath the witness in himself" 1 John 5:10.

Third, it is possible for every child of God now to have the Spirit in His fullness, or the baptism, according to Acts 2:4.

Fourth, we have the guidance of the Spirit through life.

DID JESUS CLAIM TO BE THE FATHER?

We will let the Bible answer this question.

"I and my Father are One." John 10:30. A casual reading of this scripture and others (such as John 14:9, "He that hath seen me hath seen the Father") may give us the idea that Jesus claims to be the Father. Yet Jesus declared "No man hath seen the Father" (John 6:46) in His divine essence.

When Jesus claims He and the Father are "One," we must not believe that He wishes us to believe that He is the Father, but that *He is one in the same sense as a husband and wife are ONE.* The same Greek word is used in both places. Matt. 19:5. "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be *ONE* flesh." A compound unity.

Jesus prayed for this unity of the believer, in the same way as He and the Father are a unity. *"That they all may be ONE, as Thou Father, art in me, and I in Thee, that they also may be ONE in US——"* John 17:21.

Jesus was sent of the Father, and was His representative on earth, therefore Jesus could say, "He that hath seen me hath seen the Father." John 14:9. When we send an ambassador to Great Britain, he goes in the name of this country, and can do business in the name of this country. He can literally say "He that sees me, sees the United States."

The 6th verse of Isaiah 9 need not confuse us. "For unto us a child is born, (the humanity of Jesus) unto us a Son is given, (the Son of God is not born, but is eternal) —his name shall be called . . . the everlasting Father," or literally "Father of eternity." His "goings forth have been

from old, from everlasting" (Micah 5:2). The Son is eternal, so He may well be called the everlasting Father or Father of Eternity.

Jesus never did claim to be the Father (in person) but tells us plainly "My Father is greater than I." John 14:28.

THE SUBORDINATION OF THE SON TO THE FATHER

(As to Order or Dignity)

1

"My Father is greater than I" (John 14:28). "For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee, and again, I will be to him a Father and he shall be to Me a Son?" (Hebrews 1:5).

From these scriptures we see that God the Father is greater than Jesus Christ the Son, and God the Father begat Jesus Christ the Son.

2

"As the living Father sent me and I live because of the Father, so he that eateth Me, he shall live because of Me" (John 6:57).

3

"No man taketh it from me, but I lay it down of myself, and I have power to take it again. This commandment have I received of my Father." *Jesus Christ received commandment of the Father, and was under His authority.*

"The Lord God, and His Spirit hath sent me." (The Son.) Isa. 48:16.

"Jesus answered and said unto them, This is the work of God, that ye believe on him, whom He hath sent" (John 6:29).

"And he that sent me is with me; the Father hath not left me alone" (John 8:29).

"Neither came I of myself, but He sent me" (John 8:42).

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for whatso-

ever things he doeth, these also doeth the Son likewise" (John 5:9).

Here we see that Jesus Christ was sent of the Father, and can do nothing independent of the Father.

5

"I appoint unto you a Kingdom as my Father hath appointed unto me" (Luke 2:29).

"Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father."

"For he putteth all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto h'm. And when all things have been subjected to him, then shall the Son also himself be subjected to him, that did subject all things unto him, that God may be ALL in ALL" (1 Cor. 15:24-28) R. V.

From these scriptures we see that Jesus Christ's kingdom was appointed him by the Father, and Jesus Christ shall ultimately deliver up the kingdom to the Father, and shall be subjected to the Father, that God may be ALL in ALL.

6

"The head of Christ *is God*" (1 Cor. 11:13).

God, the Father is the head of Christ, as Christ is the head of every man.

7

"Wherefore also he is able to save to the uttermost them that draw near *unto God* through him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

Men draw near unto God through Christ. God, not Christ is the ultimate goal. He is the way unto the Father. "No man cometh unto the Father, but by me" John 14:6.

8

"Therefore God, even *thy* God hath anointed thee——"

"Jesus saith unto her, I ascend unto my Father, and your Father, and to my God, and your God" (John 20:17).

From this scripture we see God, the Father, is Jesus Christ's Father and God. Jesus Christ is, and eternally shall be, subordinate to God, the Father.

JESUS CHRIST STILL HAS A HUMAN BODY IN GLORY

"I see heaven open and the Son of man standing on the right hand of God" (Acts 7:56).

"One mediator between men and God, the *MAN* Christ Jesus" (1 Tim. 2:5).

"Who shall change our body of humiliation that it may be fashioned like unto his glorious body" (Phil. 3:21).

"When he shall appear, we shall be like him" (1 John 3:2).

"A spirit hath not flesh and bones as ye see me have" (Luke 24:39).

If the only person of the Godhead is in the earth today in the office of the Holy Ghost, then the glorified human body of Jesus must not at the present time be indwelt by all the fullness of the Godhead, and instead of a High Priest who ever liveth to intercede for us, we have only the body of Jesus in heaven. But thank God, the Scriptures teach that at the present time the Holy Ghost possesses personality, and our High Priest in heaven also possesses peronality, and hears us.

BAPTISM WITHOUT THE NAME OF THE TRINITY

Triple baptism was of ancient usage, and was emphasized to counteract the heresy of those who did not believe in the Trinity of the early church.

Eumonius, an Arian bishop of Cyzicum, A. D. 360, was one of the first to practice baptism without mentioning the name of the Trinity. Theodoret, bishop of Cyrus, A. D. 420, writes thus of him, "He subverted the law of holy baptism, which had been handed down from the beginning from the Lord and the Apostles, and made a contrary law, that it was not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity."

ARIANISM

During the first three centuries of the Christian era, what was subsequently called the Doctrine of the Trinity

had become the subject of controversy, chiefly in one direction; it had been decided against Sabellius that there are in in the Godhead three distinct persons, whereas Sabellius had in effect reduced the three to one. In the year 317, Alexander, Bishop of Alexandria, having publicly expressed his opinion that the Son of God is not only of the same dignity as the Father, but of the same essence (in Greek, ousia), Arius, one of the Presbyters, considered this view as leaning too much to Sabellianism, and, rushing to the other extreme, he declared that the Son of God was only the first and noblest of created beings, and though the universe had been brought into existence through his instrumentality by the Eternal Father, yet to that Eternal Father He was inferior, not merely in dignity, but in essence. The views of Arius commended themselves to multitudes, while they were abhorrent to still more; fierce controversy respecting them broke out, and the whole Christian world was soon compelled to take sides in the struggle. Constantine, the first Christian emperor, was then the reigning sovereign, and after he had failed by private means to restore peace and unity, he summoned a council to meet at Nice, in Bithynia, which it did in A. D. 325. It was the first general Council and the most celebrated of all. It declared Christ to be *homoousios,* (that is, of the same essence of the Father), whereas Arius regarded him as only *homoioussios,* (of similar essence). The erring Presbyter was deposed and exiled, but his numerous followers maintained his doctrine, and were at times so successful that each party had in turn the power, of which it had no scruple to avail itself, of using carnal as well as spiritual weapons against its adversaries; indeed, it is believed that Arius himself died by poison. It would occupy too much space to detail the vicissitudes of a highly checkered struggle; suffice it to say that the Arians greatly weakened themselves by splitting into sects, and the doctrines regarding the relations of the three divine Personages authoritatively proclaimed at Nice were at last all but universally adopted. They may be found detailed in what are popularly termed the Nicene and the Athanasian Creeds. They were held almost without a dissentient voice through the middle ages, and were cordially accepted by the leading reformers. The churches of Rome,

England, and Scotland are all at one with regard to the doctrine of the Trinity, as are also the most powerful bodies of English Non-Conformists. Arianism, has from time to time appeared in the churches, but as a rule its adherents have sooner or later gone back to orthodoxy or to Unitarianism, (of different forms).

THE FIRST RECORDED USES OF SPRINKLING

Cornelius, Bishop of Rome, A. D. 250, writes: "Novatian fell into a grievous distempter, and being about to die, he received baptism, being sprinkled on his body, if that can be termed baptism."

Here we see that sprinkling is mentioned, and doubt expressed that this can be called baptism.

THE VERSE OF 1 JOHN 5

Some times the seventh verse of 1 John 5, is quoted, to prove that there is only one person in the Godhead. "For there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit: and these three are one." "One" here is a compound unity.

IS JESUS ONLY A NEW REVELATION?

It is claimed by adherents of the "Jesus Only" theory, that this is a revelation from God, in these last days, and it is commonly called *new light*. I deny this, and will quote from Schaff's History of the Christian Church, page 287—294, of volume I, to prove that instead of this theory being a revelation, it is simply a re-hash of error that has appeared in the church from time to time.

"These anti-trinitarians are commonly called Monarchians or Unitarians on account of the stress laid upon the unity of God." In the fourth class of these anti-trinitarians we have the followers of Praxeas, of Asia Minor. He came to Rome under Marcus Aurelius, with the renown of a confessor; procured there the condemnation of Montanism; and propounded his views to which he gained even the Bishop Victor. But Tertullian met him in vindication at once of Montanism and of hypostasianism with crushing logic, and charged him with having driven away the Holy Ghost, and having crucified the Father. According to Ter-

tullian, Praxeas, constantly appealing to Isa. 45:5, John 10:30 ("I and the Father are one") and 14:9, ("He that hath seen me hath seen the Father"), as if the whole Bible consisted of these three passages; taught that the Father himself became man, hungered, thirsted, suffered, and died in Christ. True, he would not be understood as speaking directly of a suffering of the Father, but only of a sympathy of the Father with the Son; but in any case he lost the independent personality of the Son. He conceived the relation of the Father to the Son as like the spirit to the flesh. The same subject as spirit is the Father; as flesh, the Son. He taught the Catholic doctrine tritheistic."

"Noetus, of Smyrna, published the same view about A. D. 200, appealing also to Rom. 9:5, where Christ is called the one God over all. When censured by a council, he argued in vindication of himself, that this doctrine enhanced the glory of Christ."

"Callistus (Pope Calixtus I) adopted and advocated the doctrine of Noetus, which Epigonus and Cleomenes, disciples of Noetus, propagated in Rome under favor of Pope Zephyrenus. *He declared the Son merely the manifestation of the Father in human form; the Father animating the Son, and the Spirit animates the body, and suffering with Him on the cross. "The Father," says he, "who was in the Son, took flesh and made it God, uniting it with himself and made it one. Father and Son were therefore the name of the one God, and this person cannot be two; thus the Father suffered with the Son."* He considered his opponents "ditheists," and they in turn called his followers "Callistians." After the death of Callistus, who occupied the papal chair between 218 and 223 or 224, this doctrine (patripassianism) disappeared from the Roman church."

From the above, we see that "there is nothing new under the sun" and what was supposed to be a new revelation, is nothing but an old heresy, that has taken root in the hearts of leaders where the soil of spiritual pride exists, who wrest the scriptures to accord with their man-made theories, who ignore the warnings of history, and care not how much division they create, to the hurt of the cause of God.

THE PERSONALITY OF THE HOLY GHOST

It may be surprising to know that some who pose as leaders do not believe or know that the Holy Spirit is a person. They think that because the Spirit does not manifest himself in human flesh, we cannot speak of Him as a person. *This is simply a confusion of corporeity for personality.*

GOD THE FATHER IS A PERSON.
GOD, THE SON IS A PERSON, AND WAS A PERSON BEFORE THE INCARNATION.
GOD, THE HOLY GHOST IS A PERSON.

What is a person? *Any being that can think, feel, will, and act is a person.* The Angels are persons, the Devil is a person, human beings are persons, and it is immaterial whether a being possesses a body of flesh. A body of flesh is not necessary to think, feel, will, or act. The rich man in hell could do all this while his body was in the grave waiting the resurrection.

THE SPIRIT POSSESSES KNOWLEDGE

1 Cor. 2:10-11, "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

THE SPIRIT POSSESSES A WILL

"But all these things worketh that one and the self-same Spirit, dividing to every man severally as *He will*" 1 Cor. 12:11.

We see from the above verse that the Holy Spirit is not some power like electricity, gravity, etc., that we get a hold of, and use as we will; but He is a *person,* who gets a hold of *us* and uses *us* as *He wills.*

THE HOLY SPIRIT POSSESSES A MIND

"And He that searcheth the hearts knoweth what is the MIND OF THE SPIRIT, because He maketh intercession for the saints according to the will of God." Rom. 8:27.

The Greek word for mind here is a word that includes the ideas of thought, purpose and feeling.

THE HOLY SPIRIT POSSESSES FEELING

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

Surely it must grieve the Holy Ghost, to have such error preached, that denies the personality of the Spirit, as if He were a blind force, such as gravity.

THE HOLY SPIRIT CAN ACT

The Spirit searcheth. 1 Cor. 2:10.
The Spirit speaks. Acts 2:4, Rev. 2:7.
The Spirit witnesses. · Gal. 4:6.
The Spirit intercedes. Rom. 8:26.
The Spirit testifies. John 15:26.
The Spirit teaches. John 14:26; 6:12-14.
The Spirit guides. Rom. 8:14.
The Spirit commands. Acts 16:6-7; Acts 13:2.
The Spirit appoints. Acts 20:28.
The Spirit reveals. 2 Peter 1:21.

BE CAREFUL HOW YOU TREAT THE SPIRIT

It is possible to—

Grieve the Spirit. Eph. 4:30; Isaiah 63:10.
Rebel against the Spirit. Isa. 63:10.
Do despite unto the Spirit. Heb. 10:29.
Lie to the Spirit. Acts 5:3.
Blaspheme the Spirit. Matt. 12:31-32.
Resist the Spirit's striving. Gen. 6:3.
Quench the Spirit. 1 Thess. 5:19.

THE HUMANITY OF JESUS

The "Jesus Only" folks claim to honor the Lord Jesus Christ as no other Christians do. Now we want to prove that their teaching does just the opposite to what they claim. *Their teaching exalts the name of his humanity, (Jesus) but they rob Him of His human nature, and according to their teaching, Jesus is not the true "Son of Man" as He is called 77 times in the Scriptures.*

1. According to their teaching, Father, Son and Holy Ghost are mere offices, so as to be logical, *we had no Son until the incarnation and yet we know the Bible teaches us that the Son is eternal. They have robbed Jesus, the Son*

of God, of His eternal existence. Let us read what the Bible states concerning the person of the Son, (not the office). "The Lord possessed me in the beginning of his way, before his works of old."

"When there were no depths, I was brought forth; when there were no fountains abounding with water."

"Before the mountains were settled, before the hills, was I brought forth:

"While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world."

"When he prepared the heavens, I was there: when he set a compass on the face of the depth—"

"Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him." Prov. 8:22-30.

2. *Their teaching robs Christ of His true HUMANITY.* The logical conclusions of their teaching is that God simply clothed himself with human flesh, in the same relationship as the human spirit to the human body. Thus, if God withdrew from the human flesh in which He had clothed Himself, the body of Jesus would be a mere corpse, as the human body, when the human spirit and soul leave the body.

(a) Our Lord Jesus, the Son of man had a true human body. Heb. 2:14, "For as much then, as the children are partakers of flesh and blood, he also himself likewise took part of the same";

John 1:14, "And the Word was made flesh, and dwelt among us."

(b) Also after the resurrection.

Luke 24:39, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."

(c) Also new in glory.

Acts 7:55-56, "But he . . . saw the glory of God, and Jesus standing on the right hand of God."

1 Tim. 2:5, "For there is one God, and one mediator between God and man, the MAN Christ Jesus."

3. Their teaching robs Jesus Christ of His *human soul and human spirit.* Jesus Christ not only possessed a human body, but had a human soul and human spirit.

John 12:27, "Now is my *soul* troubled; and what shall I say——"

Isaiah 53:11, "He shall see the travail of his *soul.*"

Isaiah 53:12, "Because he hath poured out his *soul* unto death."

Acts 2:31, "His *soul* was not left in hell."

John 11:33, "When Jesus saw her weeping—he groaned in the *spirit.*"

John 13:21, "When Jesus had thus said, he was troubled in *spirit.*"

Luke 24:46, "He said, Father, into thy hands I commend my *spirit,* and having said thus, he gave up the *ghost.*"

From the Scriptures we have examined, we may therefore conclude that the Lord Jesus Christ was the true Son of man, as well as the only begotten Son of God. As the Son of man, he had a true human body, human soul, and human spirit. For otherwise he would be more an incarnation than the theophanies of the Old Testament, such as appeared to Abraham, (Gen. 18:1-33) when the Lord appeared to Abraham, ate and drank, and heard the intercession of Abraham for Sodom and Gomorrah.

THE SOLEMN WARNING OF JOHN

"He is antichrist, that denieth the Father and the Son."

"Whosever denieth the Son, the same hath not the Father." 1 John 2:22-23.

When we have such a solemn warning in God's word, do you not think important that we believe not every spirit, (1 John 4:1), but try the spirits if they be of God or not, prove all things, and hold fast to that which is good?

The apostle John tells us it is the spirit of antichrist that denies the personality of the Father and Son, and teaches that the Father and Son are only offices of God.

However, the "Jesus Only" people disregard this warning, and preach as we here quote one of their officials, "We

believe in one God only; but that He operates in three distinct offices:

First, the office of the Father; second, the office of the Son, and third, the office of the Holy Spirit."

"The Father, Son and Holy Spirit are positively one in person."

John says, "he is antichrist that denies the Father and the Son." They deny that there is a Father and a Son, and tell us these names only designate offices. Such teaching is plainly from the pit. Only a little time need elapse until we shall see the fruits of such doctrine.

The result of such teaching is this:

God, or Elohim, (plural noun) is one person.

We have no Father, this is only an office, not a person.

We have no Son, this is only an office, not a person.

We have no Holy Spirit, this is only an office, not a person.

Jesus Christ is robbed of his true humanity, and is not true Son of man.

Jesus Christ had no true human soul.

Jesus Christ had no true human spirit.

The incarnation was only a theophany like in the Old Testament.

Being born of water means water baptism.

Being born of Spirit means Spirit baptism.

Let us look for a moment at the second epistle of John, the third verse, "Grace, be with you, mercy and peace, from God, the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

Here we see that John distinguishes between "God, the Father" and the "Lord Jesus Christ." Furthermore, we see John says that the "Lord Jesus Christ" is the "Son of the Father." Since "Father" is only an "office" of God, we must reason that the Lord Jesus Christ is the "son of an office." If they would admit that Father is a name, and Father is a person, they might escape such foolishness, but evidently they have not been very clear in their thinking. This is childish reasoning parading itself as a "Revelation" and "New Light."

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